14: Tamai--93-94 J-2 (1896) 1896 Formosan Aborigines
116, 175 Chin-hoan

The treaty of Shimonoseki in April, 1895, ceded to Japan the island of Formosa and the Pescadores Islands, both of which had been Chinese possessions until that time. Thus Japan has added to her empire... another primitive tribe, but one from a differen racial group; these are the Tschinwans, the natives of Formosa. Since the Chinese hac never been friendly with these natives and therefore had had no influence over them, th present Japanese governor-general, Count Shiki Kabayama, also experienced great dif- ficulties in his administrative tasks. Kabayama used those of the Tschinwan women wh had married Chinese to act as intermediaries between him and the native chieftains. He asked them to call the chieftains and their families before him and received them with the greatest kindness; he served them Sake (Japanese wine made from rice) and meat or fish, [94] and when they returned home he gave them many presents, consistin chiefly of red cloth.

14: Tamai--94 [2] J-2 (1896) 1896 Formosan Aborigines
116, 175 Chin-hoan

The expedition [MC: of the Japanese to the Mareisha villages in February 1896] under First Lieutenant Okamura was accompanied by Chinese guides and interpreters. They started from the city of Shin-Ten-Gai, a distance of about 12 kilometers from Tei-pe-fu, and went directly to the Tschinwan villages of Mareisha. The lieutenant had brought a barrel of Sho-Chiu (a kind of brandy), 200 bags of Japanese tobacco, a roll of red cloth and a pig for the natives. After he had passed Kutsu-Shaku, crossed the Tai-Keika river and gone about two kilometers beyond, the ascent became very steep and he was unable to find a road; this entire region was overgrown with tall grass. The Chinese guides were afraid to go any further and had to be forced to proceed. Towards noon they came across some deserted huts and noticed smoldering ashes. Later they learned that the Tschinwan natives used these huts as a resting-place after hunting expeditions. But the Chinese guides declared that these huts were the houses of the Mareisha District, so that Okamura left all the presents there and, after a difficult march of nine hours arrived in Shin-Ten-Gai.

14: Tamai--94-95 J-2 (1896) 1896 Formosan Aborigines-1-
116, 175 Chin-hoan

On February 10th [MC: 1896] Lieutenant Okamura together with 20 soldiers returned to the Sokei River and saw about 40 Tschinwans on the other shore. He gave them two bags of rice and a pig. The Tschinwans asked him whether he had also brought the 60 Taël; they said that if he had not done this for them they would not even speak to him or receive his presents and were determined to return home immediately. Since it would have been very difficult to make contact with the Tschinwans once they had returned to their villages, Okamura asked them [sic]wait one more day for a decision, and they finally agreed to this.

On the following day Lieutenant Hashikawa with ten men went over to the natives and tried to persuade them to send some of their men to Shin-Ten-Gai with him. They, however, were extremely stubborn and would not hear of anything but the money they had asked for. Finally, with great difficulty the Japanese were able to persuade two of the Tschinwans to accompany them to Shin-Ten-Gai. One of these natives was called Shiro. He had had a business in the city of Moko for five years and spoke Chinese quite fluently. He told the lieutenant that they would not be able to return home without the promised compensation, otherwise the Japanese would become the enemies of the native He said that they had no more food or drink with them and asked for more food. The lieutenant therefore took 13 of the others with him who were to carry the food.

When they arrived in Shin-Ten-Gai they asked Katsugase about the money. He answered: "We shall give you the 60 Tael, but from now on you may kill neither Japanese

nor Chinese. If you do we shall conquer you with our strong [95] troops and we shall no longer listen to your pleas."

After they had received their money they promised to treat all strangers well and to guide the Japanese troops as far as the main village, Togesha. Then the 13 Tschinwans returned to the Sokei river with their food, and Shiro and his companion remained in Shin-Ten-Gai. The next morning two relatives of Shiro arrived to make sure that Shiro had not been killed by the Japanese overnight.

14: Tamai--95 J-2 (1896) 1896 Formosan Aborigines
116, 175 Chin-hoan

On February 13th [MC: 1896] the Governor-General sent the second reconnaissance expedition to the villages of the Tschinwans. This consisted of a company of infantry and two police officials; First Lieutenant Matsuzaki was in charge of the expedition. They were accompanied by reporters, cameramen, carriers, two Chinese who were natives of Formosa, and four Tschinwans.

They started at eight o'clock in the morning and, after crossing the Tai-Keika river twice and climbing a steep mountain, they arrived in Kushaku. There they were received by a chieftain by the name of Watama.

14: Tamai--94 J-2 (1896) 1896 Formosan Aborigines
116, 175, 127 Chin-hoan

On February 3, 1896, Governor-general Kabayama sent an expedition from Kelung to the Mareisha villages, the villages of Tschinwan. The conquered Chinese had sought refuge in those villages and had made efforts to induce the Tschinwans to rebel against the Japanese rule.

Reporters from the most important Japanese newspapers accompanied the expeditionary forces. The reports of Mr. Michio Kurosaki, a correspondent of the Osaka-Asaki-Shinbun, a daily with a circulation of over 100,000, offer the most detailed account of this expedition. The following is my own translation of this article, to which I have added pertinent facts from other newspapers and periodicals.

... The Japanese governor, on February 5th, ordered Corporal Katsugase to proceed further inland with his company and to make a simple chart of the region between Kushaku and Kelung. He was to find out where the Chinese rebels had found refuge and whether the Tschinwan natives could offer a food supply. He was also ordered to find out the number of inhabitants as well as their customs and manner of life.

The preparations for this expedition were completed and a Chinese trader who was familiar with the customs and language of the Tschinwans had been hired as interpreter. Just at that time 40 Tshinwans came to the banks of the Sokeiko River which had overflowed. They sent a fisherman across the river to start negotiations with Katsugase. The latter agreed to this and sent presents to the natives, consisting of red cloth, rice wine, and a pig. Thus he had made contact with the natives.

On the other side of the river 13 chieftains from the Mareisha villages came forward; the Chinese trader came over to them and asked them to cross the river and meet the Japanese. They refused at first, saying "We do not know the Japanese and do not know whether they are traitors like the Chinese or honest men. But so that they may not attack us unawares we have brought along a hundred armed men who are lying in ambush. If the Japanese agree to come to us unarmed we shall be glad to negotiate with them, for we have a favor to ask of them." The Japanese agreed to this and as they came across the river they were greeted in the way that is customary on this island, by the "swinging of the swords": the chief went around with his sword drawn and cut off the points of the

blades of grass.

Another chief then told the Japanese: "In the huts we use when we are hunting, we found many Japanese objects and thus learned that the Japanese had been there. The eight Sha (villages) thereupon resolved to thank the Japanese for this in person and to ask them for another favor. In Kushaku the Chinese killed two women without cause and they are therefore our enemies and will remain so unless they pay us 60 Tael as a compensation. We now ask the Japanese to be our intermediaries in this matter and we shall remain forever grateful and obedient to them if they do this."

Katsugase promised that he would undertake this if they would guide him as far as Togasha. It was the [sic] decided that they meet again in the same place on the following day. Then the corporal gave the Tschinwan all the presents which he had brought along for them; they were very happy with these and had a round of drinks with the Japanese before they parted. They also asked Katsugase to bring more food and drink with him on the following day, since the 100 men who lay concealed behind the bushes had not received anything. They were very happy when the corporal promised them this also. The latter then returned to Shin-Ten-Gai...

14: Tamai--95 [2] J-2 (1896) 1896 Formosan Aborigines-1-2
116, 361, 175 Chin-hoan

The village of Kushaku is situated within a stretch of level land about three square kilometers in size; on three sides this plain is held in by high, steep mountains, on the fourth by the Tai-Keika River, which at the same time forms the boundary of the Tschinwan district. There are about 60 houses and over 600 inhabitants, Chinese who are natives of Formosa. The men... crossed the river in a Chinese fishing boat and reached the foot of the mountain. There they were met by a number of Tschinwans; they were wearing their short swords at their side and held rifles in their hands. They were on their way back from Kushaku, where they had bought a barrel of Sho-chin and a pig. The expedition then crossed the difficult mountain paths and reached the place where Lieutenant Okamura had left presents for the natives on February 3rd. From here a tunnel about one kilometer long, which the Tschinwans had built through the high grass, led to a large place in the valley where they found many water containers. This place is called Korehanan. Formerly the Formosans had a dyeing industry there but after bitter struggles with the Tschinwans they were killed or scattered. The Tschinwans burned all the houses and left only the containers for water. Since that time the Formosans have not dared to settle there again. Beyond this place the men again crossed a steep mountain and arrived in Tanku, where the Tschinwans had several hunting lodges. 16 Tschinwans, both men and women, were staying there. At the beginning the women seemed to be somewhat afraid of the Japanese. They went on together, however, stopping at a brook about 12 kilometers from Shin-Ten-Gai. It was raining and the troops

therefore experienced great difficulty in marching. They followed the course of the brook and crossed the steep mountain of Kremiuashuya, where there are large numbers of bears, deer, and monkeys; the hunt for these animals forms the chief occupation of the Tschinwans, and hunting lodges were seen everywhere along the brook. After they had climbed the Guane and crossed the Katsukaurio River the expedition arrived in Togasha.

14; Tamai--95 [3] J-2 (1896) 1896 Formosan Aborigines
116, 481 Chin-hoan

Togasha is situated a distance of about 16 kilometers from Kushaku; on this short stretch the men had to climb five steep mountains and crossed many brooks. While the Japanese found this route extremely difficult, the Tschinwans, who had to carry a barrel, a pig, and several other things, climbed these paths apparently without any difficulty.

14: Tamai--95 [4] J-2 (1896) 1896 Formosan Aborigines
116, 361 Chin-hoan

The name Marai designates the eight Sha, villages, of the Tschinwans. The names of these are:

1. Tagesha
2. Yukan yumui-Sha
3. Maraiakosha
4. Watanjurosha
5. Watan toyo-Sha
6. Watan taimo-Sha
7. Rhinhongan-Sha (or Watan toruku-Sha)
8. Ankiu-Sha (or Butanokan-Sha).

14: Tamai--95 [5] J-2 (1896) 1896 Formosan Aborigines
116, 175, 103 Chin-hoan

When, in 1886, the Chinese Governor-General of Formosa, Lin-Ming-Tschiang (Chief of the Black Flags) sent his son Rinchoko with 3,000 soldiers, to conquer the Tschinwans the chiefs of the eight villages in Togasha offered to surrender immediately. Rinchoko had guard houses set up throughout the eight villages at intervals of 1 1/2 kilometers and stationed his soldiers there. He made the chief of Togasha, Marai, the head chief of all the villages; since that time the eight villages have been called Maraisha. In 1889 Rinchoko and his soldiers left Maraisha. During the same year Marai, the chieftain, died; he was succeeded by his son, who, however, did not show the same administrative ability as his father.

14: Tamai--95 [6] J-2 (1896) 1896 Formosan Aborigines
116, 175, 609, 721 Chin-hoan

Between 1886 and 1889 when Rinchoko [MC: son of Chinese Governor General of Formosa] was in Maraisha, the Tschinwans, the Formosans and the Chinese, were in constant contact with each other, but since 1890 their friendly relations have ceased. In 1893 all the guard houses built by Rinchoko in Maraisha were burned down. During the night of May 20, 1895, about 150 Tshinwans made a sudden attack on the Formosans in Kushaku; 17 Formosans and 5 Tschinwans were killed. Four days later the Tschinwans renewed their attack and burned 37 houses. From that time on communication between the two groups ceased altogether and was not renewed until the arrival of the Japanese.

14: Tamai--95 [7] J-2 (1896) 1896 Formosan Aborigines
116, 171, 304 Chin-hoan

Nothing is known about the origin of the Tschinwans. They differ from the Formosans in appearance, language, customs, and manner of life; in many respects they resemble the natives of the Malakka Peninsula and those of the Philippines. They even show some similarities with the Japanese; thus the unmarried women among the Tschinwans are not tattooed. When they are wearing Japanese clothes and are seen together with the Japanese it is difficult to distinguish between the two.

14: Tamai--95 [8] J-2 (1896) 1896 Formosan Aborigines
116, 197, 212, 192 Chin-hoan

All the sounds of the Tschinwan language can be expressed by the Japanese Kana, alphabet, while the alphabets of European languages would not be adequate. The following are some words from the Tschinwan language:

Maraou (necklace)
Kaigai (ear ornaments)
Rafui (design tattooed on the forehead)
Raju (apron) [MS: loincloth?]
Wien (dog)
Saragui (cloth wrapped around the calves of the legs)
Patashi (design tattooed on the cheeks)
Tsuit (pipe for smoking)
Kuitsu (undershirt)
Nigao (cat)

The only Japanese syllables not found in the language of the Tschinwans are da, zi, zu, ze, and zo.

14: Tamai--96 J-2 (1896) 1896 Formosan Aborigines
116, 342, 513 Chin-hoan

The houses of the Tschinwans are very plain structures. They are made of crude timber and bamboo. The roof is covered with grass or straw. The entrance is only about one meter wide and about as high as a grown man. The walls consist of various types of leaves, among them banana leaves. Few of the houses have walls made of boards; only a few rich people in every village have these. The size of the houses varies the largest are about 6 meters long and 5 meters wide. The interior consists of a single room with a few windows. All the members of the household sleep in a sleeping compartment made of bamboo; each couple has its own bed.

14: Tamai--96 [2] J-2 (1896) 1896 Formosan Aborigines
116, 343 Chin-hoan

Next to the house of the Tschinwans there is a storage house 4 meters long and 2 meters wide; the floor of this house is raised about 2 meters above the ground so that the dampness cannot penetrate.

14: Tamai--96 [3] J-2 (1896) 1896 Formosan Aborigines
116, 562, 684 Chin-hoan

The Tschinwan woman is the slave of her husband, and it is considered below the husband's dignity to listen to the advice of his wife. If the Tschinwan woman has an affair with another man, both are supposed to be beheaded.

14: Tamai--96 [4] J-2 (1896) 1896 Formosan Aborigines
H6, 462 Chin-hoan

Hunting is the chief occupation of the Tschinwan men. The women work in the fields if the weather is good, and they weave or sew clothes if it rains.

14: Tamai--96 [5] J-2 (1896) 1896 Formosan Aborigines
116, 224, 281, 262, 437 Chin-hoan

The Tschinwans use the hide of the animals they eat as raincoats or for barter with the Formosans and Chinese. They cut off only the hair of bears and monkeys and eat the skin.

14: Tamai--96[6] J-2 (1896) 1896 Formosan Aborigines
116, 286, 531 Chin-hoan

The Tschinwan women make beautiful cloth with only a few simple wooden instruments and adorn them with various designs; these cloths are called Buanamoan.

14: Tamai--96 [7] J-2 (1896) 1896 Formosan Aborigines
116, 264 Chin-hoan

The Tschinwans usually have three meals a day consisting of meat, rice, and cereals. They seldom use a spoon; most of them eat with their hands.

14: Tamai--96 [8] J-2 (1896) 1896 Formosan Aborigines
116, 263 Chin-hoan

Instead of salt the Tschinwans use salt water to season their food.

14: Tamai--96 [9] J-2 (1896) 1896 Formosan Aborigines
116, 415, 412 Chin-hoan

Most of the Tschinwan implements used for eating are made of wood or clay and are very plain; the kettles are made of brass. Even the Tschinwan agricultural instruments such as plows are made of wood. There are hardly any iron tools such as sickles.

14: Tamai--96 [10] J-2 (1896) 1896 Formosan Aborigines
116, 293, 411 Chin-hoan

All the Tschinwan men carry a knife, a rifle, and bow and arrows wherever they go.

14: Tamai--96 [11] J-2 (1896) 1896 Formosan Aborigines
116, 291 Chin-hoan

The dress of the Tschinwans is very simple. The children wear a piece of cloth on their chest but they are nude otherwise. Among poor people even the adults go nude. The men wear only a very small loincloth; the women wrap a piece of cloth about 1/2 meter wide around their hips. Both men and women wear a kind of shawl around their shoulders, about 1 1/2 meters long and 1 meter wide. In spite of the rocky mountain paths the men never wear anything on their feet and legs, but the women wrap a piece of cloth around their calves.

14: Tamai--96 [12] J-2 (1896) 1896 Formosan Aborigines
116, 515 Chin-hoan

The Tschinwans never wash, and they eat their food with dirty hands.

14: Tamai--96 [13] J-2 (1896) 1896 Formosan Aborigines
116, 304, 386 Chin-hoan

The Tschinwan men tattoo their face with a dotted line extending from the top of the head to the bridge of the nose and from the lower lip to the chin. The women have only the line on the forehead; on the lower part of the face the design consists of horizontal lines. The dye used for tattooing is indigo.

14: Tamai--96 [14] J-2 (1896) 1896 Formosan Aborigines
116, 304, 554, 721 Chin-hoan

Tattooing is a mark of distinction. A man who has not killed anyone may not be tattooed, and if he is not tattooed he may not marry. The women, on the other hand, are not allowed to be tattooed until after they are married. Men who have many skulls in their possession are held in high esteem.

14: Tamai--96 [15] J-2 (1896) 1896 Formosan Aborigines
116, 292, 302 Chin-hoan

The Tschinwan men wear their hair either loose and down to their shoulders or tie it together on top of their head; sometimes they cut it very short. They wear caps made of plaited vines which resemble the European hunting-caps. The women tie their hair behind the head; married women wear a black cap, unmarried women wear a red cap.

14: Tamai--96 [16] J-2 (1896) 1896 Formosan Aborigines
116, 304, 301, 554, 721 Chin-hoan

The Tschinwans pierce the lobes of their ears; the men put a bamboo stick about an inch in length through the opening, the women use a stick three or four times as long.

Both men and women wear bracelets. The men, however, may wear a bracelet only after they have killed at least one Chinese or Formosan; for each man they kill after that they add another bracelet. Thus bracelets, like tattooing, are a mark of distinction.

14: Tamai--96 [17] J-2 (1896) 1896 Formosan Aborigines
116, 292 Chin-hoan

On rainy days the Tschinwan natives wear a short coat made of the hide of deer which resembles the Japanese Kami-Shinio, a garment formerly worn for holidays.

14: Tamai--96 [18] J-2 (1896) 1896 Formosan Aborigines
116, 293, 411, 858 Chin-hoan

The Tschinwan men always wear a sword on their left side, even when they are indoors. When they go hunting or are going away for another reason they also carry a rifle. Boys start to wear their sword when they are seven or eight years old.

14: Tamai--96 [19] J-2 (1896) 1896 Formosan Aborigines
116, 181, 577 Chin-hoan

The Tschinwans are a bold and courageous people; they always keep their promises and never cheat another man.

14: Tamai--96 [20] J-2 (1896) 1896 Formosan Aborigines
116, 628 Chin-hoan

The practice of blood vengeance is traditional among the Tschinwans. A Tschinwan will seek revenge for the murder of a relative all his life.

14: Tamai--96 [21] J-2 (1896) 1896 Formosan Aborigines
116, 533, 535 Chin-hoan

The Tschinwans are very fond of singing and dancing.

14: Tamai--96 [22] J-2 (1896) 1896 Formosan Aborigines
116, 435, 823, 822 Chin-hoan

The Tschinwans are extremely greedy. The objects they covet most are any article with a red color and articles made of metal. For that reason they value coins highly but paper money has no meaning to them.

14: Tamai--96 [23] J-2 (1896) 1896 Formosan Aborigines
116, 882 Chin-hoan

Boys live in the parent's house until they are 16; at that time they are considered to be of age and from that time until their marriage are called Mota. As Mota they must live together in a special house for bachelors; every village has one of these.

14: Tamai--96 [24] J-2 (1896) 1896 Formosan Aborigines
116, 556, 584, 585, 836 Chin-hoan

When a Mota has found a girl he wants to marry and she is willing to marry him, he sleeps with her immediately. The girl then tells her parents and the boy sends them presents through his relatives or friends; the presents consist of cows, antlers, the hide of stags, or other valuable objects. He either sends someone to announce the forthcoming marriage to the girl's parents or does it himself. He invites his relatives, friends, and acquaintances to the wedding, which is celebrated as sumptiously as possible; rich families celebrate a wedding for several days, poor families usually only for one day.

14: Tamai--96-97 J-2 (1896) 1896 Formosan Aborigines
116, 585, 609, 602 Chin-hoan

According to the last reports from Formosa (dated March 15th, 1896), a former member of the Japanese Diet, Tetsusáburo Hiyama from Tokyo, married the second daughter of the chieftain Shiro. Before his marriage, Mr. Hiyama sent two oxen and [97] a barrel of salt to the parents of his future bride. The parents are very pleased about their daughter's marriage to a Japanese. While other Japanese do not dare visit the villages of the Tschinwans, Mr. Hiyama may now visit any Tschinwan village with his wife and is received hospitably everywhere. This marriage seems to have been a clever move on Mr. Hiyama's part, since it gives him an opportunity to learn to know these people better.

The Tschinwans have neither doctors nor any knowledge of medicine. If they are ill, they look death calmly in the face.

There are few Tschinwans who live to be more than forty.

14: Tamai--97 [3] J-2 (1896) 1896 Formosan Aborigines
116, 764, 768 Chin-hoan

When someone dies, his body is wrapped in a loincloth and is buried in or near his house. All his possessions, such as his rifle, bow, sword, snuffbox, and pipe, are buried with him. If the deceased is buried in the house, the family leaves it and builds another house. After the funeral no one remembers the deceased or tends his grave.

While the Tschinwans have no festivals which recur on fixed dates, they do have occasions for holidays:

1. A wedding.
2. A day in November when summer garments are discarded and winter clothes are put on.
3. The day on which one first puts on a new dress.

These three holidays are celebrated with a great deal of ceremony, the extent of the celebration varying with the financial position of the family.

14: Tamai--97 [5] J-2 (1896) 1896 Formosan Aborigines
116, 805 Chin-hoan

The Tschinwans do not have a calendar. They know that a year has passed when they see a certain flower bloom again for the first time. A full moon marks the end of the month. Most of the Tschinwans do not know how old they are.

14: Tamai-- 97[6] J-2 (1896) 1896 Formosan Aborigines
116, 609, 721 Chin-hoan

In former times the Tschinwans were the only inhabitants of Taiwan (Formosa), but later they were pushed back by the Chinese and their territory was limited. For that reason the Tschinwans hate the Chinese and it became the duty of their men to cut off as many heads of the Chinese as possible.

14: Tamai-- 97[7] J-2 (1896) 1896 Formosan Aborigines
116, 353, 721, 773, 554 Chin-hoan

In every house there is a rack to hold these heads [MC: secured in headhunting expeditions against the Chinese], which are considered ornaments. There are among the Tschinwans six famous heroes. They are called Raushuu, Watsushinai, Maraiakao, Yuakanajo, Ocki, and Juwantschümoi. All of these have more than 70 heads on their racks. In three houses the Japanese found heads on these racks that had just been cut off and were still bloody.

14: Tamai--97 [8] J-2 (1896) 1896 Formosan Aborigines
116, 361 Chin-hoan

The Japanese expedition visited Togasha for one day. All the villages except Watan-Yuro are situated along a small tributary of the Tamsui. The main village is Togasha, which has 20 houses and more than 100 inhabitants. All the soldiers were quartered in these houses.

14: Tamai-- 97[9] J-2 (1896) 1896 Formosan Aborigines
116, 352, 721, 411, 574 Chin-hoan

Mr. Kurosaki writes in the Osaka-Asaki-Shinbun as follows: "When we arrived in Togasha we were completely drenched. The Tschinwans, according to their custom, built a fire in two places in their houses. The house in which we lived was very large. There was one bed in each of the four corners. In this house we also saw two baskets made of bamboo and filled with sugar cane, a wooden mortar, a pot which was placed on the floor, and several plates on a rack. Many braids of Chinese which had been killed hung from the walls. On one of the beds we saw three spears, three swords, and two rifles. A number of heads, bones, rifles, and hide of stags were suspended from the timber of the roof. Our host had two blankets which he very kindly offered to us.

14: Tamai--97 [10] J-2 (1896) 1896 Formosan Aborigines
116, 609, 562, 533 Chin-hoan

[MC: Mr. Kurosaki, a newspaper correspondent writes about his visit to the village of Togasha.] Although the women appeared to be afraid of us when we first arrived, they soon lost their shyness and were very friendly. When we were warming ourselves by the fire, for example, our hostess came in and played for us on a small, short flute; she played very well. Four young girls also came to us.

14: Tamai--97[11] J-2 (1896) 1896 Formosan Aborigines
116, 562, 276, 283, 574 Chin-hoan

All the women and girls, and even very small children, [MC: in the village of Togasha] smoke a great deal... Our hostess talked to us for several hours, and all this time she was spinning hemp...

Our host and interpreter, Shiro, had obtained the hide of stags for us to sleep on, but we were so cold that it was impossible for us to sleep.

Our hostess asked us why two of the soldiers (sentries) were standing outside in the rain and cold instead of coming in to get warm. The Lieutenant told her that this was a Japanese custom.

Since we could not sleep... our hostess again entertained us by playing the flute.

14: Tamai--97 [12] J-2 (1896) 1896 Formosan Aborigines
116, 534, 584 Chin-hoan

The flute is the only musical instrument of the Tschinwans. It plays an important role in courtship.

14: Tamai--97[13] J-2 (1896) 1896 Formosan Aborigines
116, 262 Chin-hoan

The following morning Shiro [MC: the Chin-hoan host of the Japanese in Togasha village] prepared Mochi for us; this is a cake made of rice which tastes like that made in Japan.

According to Shiro, [MC: the Chin-hoan host of the Japanese in Togasha village] there are 200 houses in the eight Sha (villages) and 800 inhabitants.

The other Tschinwan villages besides those in the Maraisha District are:

1. Takohaura
2. Beiwai
3. Takasau
4. Tonoba
5. Kajuizan
6. Tokurai
7. Kuro
8. Miniebu in Sasan.

14: Tamai--97 [15] J-2 (1896) 1896 Formosan Aborigines
116, 361, 609 Chin-hoan

The people of the eight Sha have no communication with those of other villages; if they do come into contact with them their relations are friendly.

14: Tamai--97[16] J-2 (1896) 1896 Formosan Aborigines
116, 361, 487, 505 Chin-hoan

The Tschinwans of Maraisha inhabit a strategically favorable position; it is difficult to approach their villages from any side. The Japanese expeditionary forces found no suitable roads; what the Tschinwans consider a road to us is barely a path.

Since the mountains are steep and rocky it is difficult to build roads. The best method of transportation is to make use of the rivers.

14: Tamai--97-98 J-2 (1896) 1896 Formosan Aborigines
116, 487 Chin-hoan

The Tschinwans are familiar with the following routes: [98]

1. The route across Kushaku and Shinten to Taipeifu.
2. The road to Taikokan, which was built by Lin-Ming-Tschiang and is therefore the best road.
3. The road to Sankakuto.
4. The road along the river which leads to Kelung; it is broad and very steep.

14: Tamai--98 J-2 (1896) 1896 Formosan Aborigines
116, 574, 609 Chin-hoan

As a result of the expedition of Japanese to Maraisha the Tschinwans became very friendly toward the Japanese. From that time on they received the Japanese officials hospitably and always offered them Sake and food.

14: Tamai--98 [2] J-2 (1896) 1896 Formosan Aborigines
116, 273 Chin-hoan

Since the Tschinwans are a very greedy people they often come to the officials and say: Taeskin (Sir), Mima (to drink), shinon (Sake), that is, sir, I should like a drink of Sake.

One [MC: Japanese] official addressed the Tschinwans as follows: "We are very happy to see you. We feel like brothers toward you. For that reason we have wanted to see you for a long time but so far we did not have an opportunity to come to you. Fortunately, through our war with China we have acquired the land of our brothers, Taiwan, and we are exceedingly happy at this. We have been told that until now you have killed many Chinese. That is not right. From now on you must not kill us, who are your brothers; you must love us like brothers and live with us in peace. You must come to visit us often and we shall visit you, too. Today we have prepared a large banquet of food and Sake for you; eat and drink as much as you like." One of the chieftains answered him: "We did not really want to kill the Chinese, but we were forced to do it for they killed our men. But since the Japanese are our brothers we shall not kill them."

Then all the Tschinwans present dug out a hole in the ground and placed a stone in it. Then they threw clods of earth at each other with loud shouts and covered the stone with earth.

This custom is equivalent to an oath with them. The thought behind it is "just as the stone does not rot in the earth so our word (oath or vow) does not change."